

to have had much to do with introducing among her new subject?. Chinese customs and the Buddhist faith.

Having reduced the barbarians by force and diplomacy, T'ai Tsung was eager to assimilate them. Although they were usually placed under the administration of their own princes and governed according to their own customs, numbers of them were brought to Ch'angan in the military service of the Empire and many sons of barbarian princes were educated in the schools of the capital.

In only one of his major foreign enterprises did T'ai Tsung fail. He, like Yang Ti, attempted to reduce the kingdom in Northern Korea and, like Yang Ti, was unsuccessful. However, the reverse was not followed by any upheaval such as overthrew Yang Ti. T'ai Tsung passed on his power, unquestioned, to his son.

KAO TSUNG

So effectively had T'ai Tsung done his work that under his successor the boundaries and the prestige of China for a time continued to expand. This successor, known to posterity as Kao Tsung, was on the throne even longer than his father, from 649 until 683. Under him, two of the three states which made up Korea were at last conquered, together with part of Manchuria, and the third accepted the suzerainty of China. In the process a Japanese fleet was defeated and Japanese power in the peninsula was ended for the time being. For years T'ang control was vigorously maintained in the far West. By the aid of the Uighurs the Western Turks were crushed (657-659) and their territories were claimed by the Chinese, thus carrying Chinese authority into the valley of the Oxus and to the borders of India. Such centers as Tashkend, Samarkand, Bokhara, and Ferghana

were included. The Arabs, recently started on their phenomenal career of conquest under the impulse of Islam, were now beginning to make themselves felt in Persia and Central Asia. The Sassanids, weakened by their struggle against the Byzantine Empire and the Turks, collapsed before them. A Sassanid aspirant to the throne of Persia is said to have sought the aid of China against them. Some of the Sassanian line, indeed, are reputed to have taken refuge in Ch'angan and there to have entered the imperial service. Due in part to dissensions among the Arabs which temporarily halted the onward march of the Moslem arms, the